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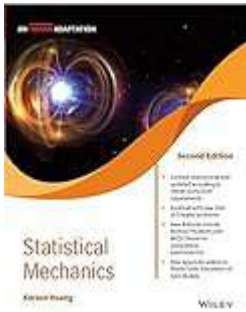
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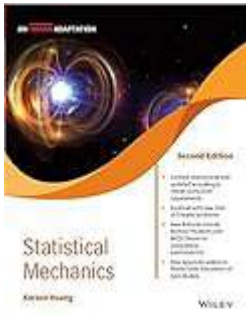
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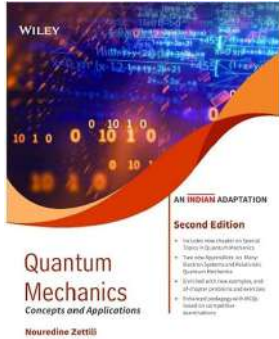
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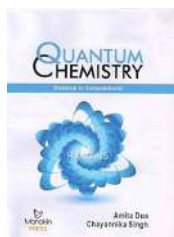
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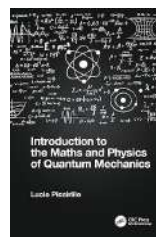
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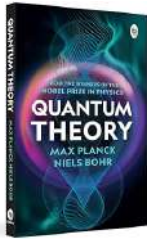
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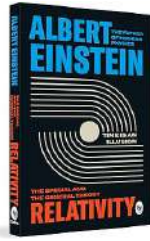
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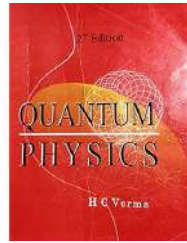
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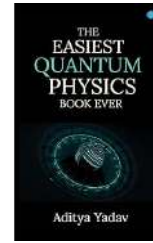
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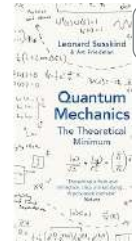
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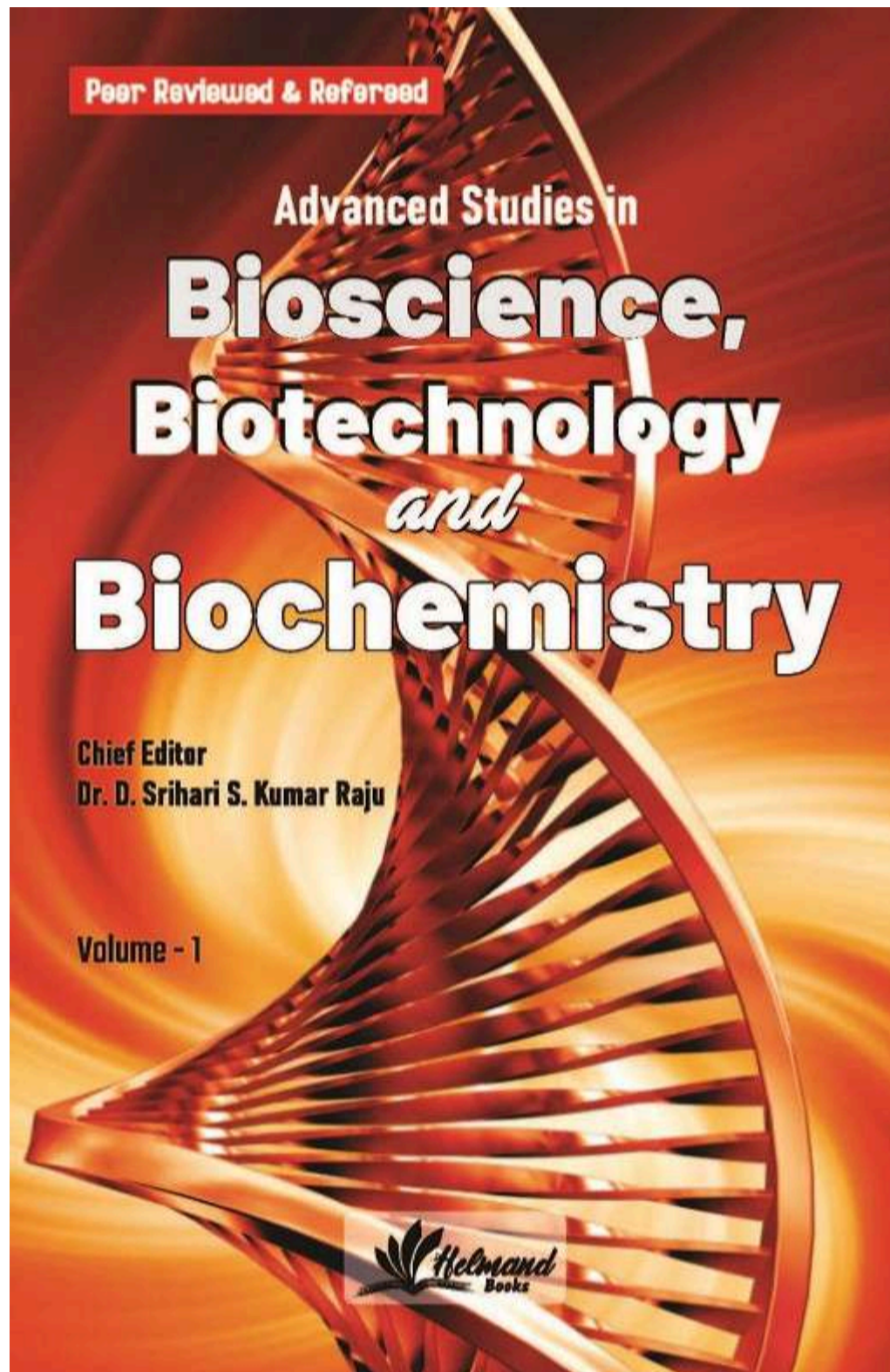
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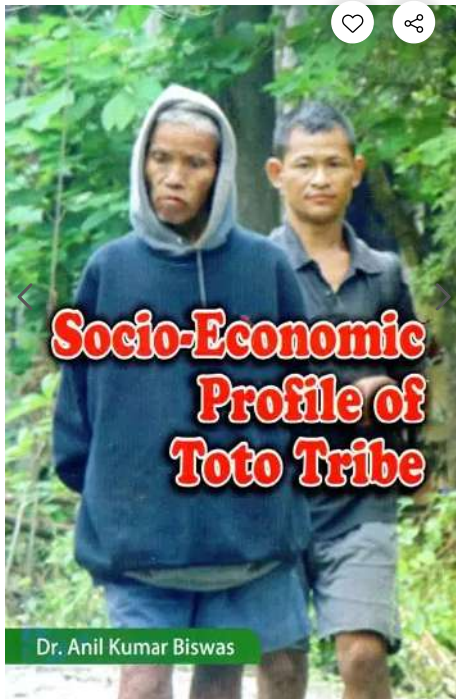
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Toto tribe is a smallest tribe of West Bengal. They belong to the Mongolian stock. They are living in the Totopara village, foothills of Bhutan Himalaya under Madanhat block of Alipurduar district of West Bengal. The existence of the people was first mentioned by Babu Kishen Kanta Bose in 1815. They become a popular topic for discussion both among the official and academic circle after independence. They have their own distinct culture, lifestyle, livelihood activities, social customs, administration and economic activities. After independence various plans and programmes introduced for the development of the socio-economic status of the community. The book has analysis the impact of various developmental plans/programmes on the socio-economic status of the community. For this, the book gives us a brief profile of Totopara village and origin of the community. The book briefly discussed the traditional administrative pattern of the community, present administrative pattern of the community, population of Totopara, present population demography, religious belief and customs of the community, recent trends of their religious faith, belief and community customs, marriage system of the community, some changes in the marriage system of the community in recent time, houses of the community, recent changes in the housing pattern, food habits, changes in the food habits, language, recent trends of their language, educational status of the community, health status, changing health status of the community. The book also critically analysis the occupational dimension of the community, coverage of various livelihood security schemes, migration of the community members for searching job and overall impact of economic development on the community. The book is very useful to the researcher and students of social sciences especially for the researcher research on tribal communities.

About the Author

Dr. Anil Kumar Biswas, MA (Specialization in Public Administration), PhD, is a Senior Assistant Professor in political Science having 14 years teaching and research experience in UG and PG level. He is a faculty member of the Department of Political Science, The University of Burdwan, Burdwan, West Bengal. His research interest is in the area of Tribal Empowerment, Rural Development, Rural Economy, Local Government, Public Policies, Women Empowerment and Educational Policies. He is pursuing his PhD degree from the University of North Bengal, West Bengal. He completed one major research project funded by ICSSR, New Delhi and one minor research project funded by UGC and also one ongoing major research project under ICSSR, New Delhi. He published 23 articles in various edited books from India and abroad and 21 articles in various National and International Journals from India and abroad. He participated and presented papers in 11 International Seminars/Conferences in India & abroad and also participated & presented in 24 National level Seminars/Conferences within India & 03 state level Seminars, chaired technical session in 03 National/International conferences, co-chaired for technical session in 03 National / International Conference and performing as discussant in 02 seminars. He is an editorial board member in two reputed journals published from India.

Preface

In West Bengal there are 40 Scheduled Tribe communities. Out of the 40 communities 3 communities namely Lodha, Birhor and Toto have been declared as primitive tribes by the government of India. The total population of these three communities is only 57,186. Out of them Totos are only 1575 as per 2016 data provided by the Block Development Office, Madarihat. The Toto tribe is a smallest tribe of West Bengal. They belong to the Mongolian stock. They living the Totopara village, foothills of Bhutan Himalaya under Madarihat block of Alipurduar district of West Bengal. The existence of the people was first mentioned by Babu Kishen Kanta Bose, a British government employee of Rangpur Collector in 1815. He found the people called Toto in a village called Lukepur, under the Falakata Tahashil of western duars, present Totopara village. D. Sunder also traced the village in 1895. Since then, they become a popular topic for discussion both among the official and academic circle. They have their distinct culture, lifestyle, livelihood activities, social customs, administration and economic activities. After independence, the community recognised as Scheduled Tribe on 29 October 1956, under the Scheduled Caste and Scheduled Tribe list (modification) orders, 1956 by government of India. Since then, government has giving special attention for the development of the community and their locality. After independence various plans and programmes are taking by the government and non-government organisations for the development of the socio-economic status of the community. So the aim of the present study is to analysis the impacts of various developmental plans/programmes on the socio-economic status of the community. For this, the study is divided in to five chapters.

In chapter I brief the introduction, aim of the study, statement of the problem, objective of study, significance of the study, overview of the literature, conceptual framework of the study, research question or hypothesis, research methodology and implication of the study have discussed.

The second chapter gives the brief profile of Totopara village and origin of the community. Rivers/watercourses of Totopara, Climate of Totopara, Soil, corps and vegetation, flora and fauna, minerals are discussed briefly.

Introduction

Scheduled Castes (SCs) and Scheduled Tribes (STs) are the most disadvantaged sections of our society due to their socio-economic exploitation and isolation over a long period of time. They lag behind the rest of the population of the country in terms of various developmental indicators such as social, economic and political. Backwardness of Scheduled Tribes (STs) is so deepest than Scheduled Castes (SCs) in all kinds of socio-economic indicators. There is no clear definition of Scheduled Castes and Scheduled Tribes in the Constitution itself. But the President is empowered to draw up a list in consultation with the Governor of each state, subject to revision by Parliament. The President has made orders, specifically the Scheduled Castes and Scheduled Tribes in the different states in India, which have since been amended by acts of Parliament (Basu, Reprint 2006).

A tribe is an anthropological concept. A tribe is generally defined as a social group usually living in a definite area, having a dialect, cultural homogeneity and unified social organization. Tribe is also defined as a 'social group' usually comprising a number of sibs, bands, villages or other special groups and is normally characterized by the possession of a definite territory a distinctive dialect, a homogeneous and distinctive culture; it is either a unified political organization or, at least, has some sense of common solidarity vis-à-vis outsiders. Thus a tribe is a territorial group with its own language, religion, culture and unified social organization (Mandal, 2015). A Scheduled Tribe is an administrative and Constitutional concept. It refers to the tribal community, those who are enlisted in Article 342 of the Indian Constitution. According to Article 342 of the Indian Constitution, "the President may, with respect to any State or Union Territory and where it is a state, after consultation with the Governor thereof, by public notification specify the tribes or tribal communities or parts of or groups within tribes or tribal communities, which shall for the purposes of this Constitution, be deemed to be Scheduled Tribes in relation to the

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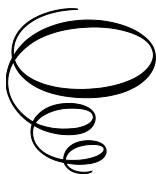
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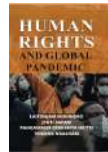
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ROUTLEDGE HANDBOOK OF HIGHLAND ASIA

The *Routledge Handbook of Highland Asia* is the first comprehensive and critical overview of the ethnographic and anthropological work in Highland Asia over the past half a century. Opening up a grand new space for critical engagement, the handbook presents Highland Asia as a world region that cuts across the traditional divides inherited from colonial and Cold War area divisions – the Indian subcontinent/South Asia, Southeast Asia, China/East Asia, and Central Asia.

Thirty-two chapters assess the history of research, identify ethnographic trends, and evaluate a range of analytical themes that developed in particular settings of Highland Asia. They cover varied landscapes and communities, from Kyrgyzstan to India, from Bhutan to Vietnam, and bring local voices and narratives relating to trade and tribute, ritual and resistance, pilgrimage and prophecy, modernity and marginalisation, and capital and cosmos to the fore. The handbook shows that for millennia, Highland Asians have connected far-flung regions through movements of peoples, goods, and ideas, and at all times have been the enactors, repositories, and mediators of world-historical processes. Taken together, the contributors and chapters subvert dominant lowland narratives by privileging primarily highland vantages that reveal Highland Asia as an ecumene and prism that refracts and generates global history, social theory, and human imagination. In the currently unfolding Asian Century, this compels us to reorient and re-envision Highland Asia in ethnography, in theory, and in the connections between this world region, made of hills, highlands, and mountains, and a planetary context.

The handbook reveals both regional commonalities and diversities, generalities and specificities, and a broad orientation to key themes in the region. An indispensable reference work, this handbook fills a significant gap in the literature and will be of interest to academics, researchers, and students interested in Highland Asia, Zomia studies, anthropology, comparative politics, conceptual history and sociology, Southeast Asian studies, Central Asian studies, and South Asian studies as well as Asian studies in general.

Jelle J.P. Wouters is an Associate Professor at the Royal Thimphu College, Bhutan, and the chair of the Himalayan Centre for Environmental Humanities.

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Cover image: Zhaoxing, a village of the Dong ethnicity in Liping County, Southern Guizhou, China. Photo by Jean Michaud, 2011

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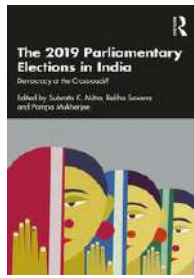
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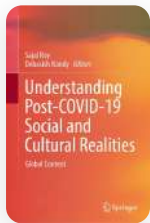


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Arindam Roy

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Abstract

The outbreak of the Corona Virus Disease 2019 or COVID 19 pandemic has literally dashed our enlightened scientific rationality. It has claimed more than six million lives around the globe. The struggling humanity has adopted a series of strict legal-administrative protocols like lockdown, quarantine, isolation, to contain the spread of the virus.

However, the strict adherence to the above-mentioned protocols has brought several collateral damages like the disruption of normal socio-economic activities; suspension of political and civic engagements of the people. The situation gets further complicated as endless suggestions and opinions have been offered by several experts. The scientific

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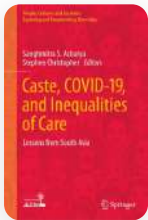
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Abstract

The present paper views anatomical and epidemiological differences among gender have led to the differential proclivity of diseases among gender. The risk of cervical cancer or ovarian cancer or breast cancer is rather high among women, whereas vulnerability to testicular and prostate cancer is more common among men. But this gender-driven epidemiological occurrence has nothing to do with the differences in life expectancy or morbidity status among genders. This new approach has unravelled the structured

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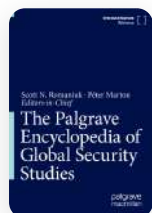
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Migrant – A person who travels from one place to another, in order to find work or good living conditions

Trafficking – Deal or trade in something illegal

Introduction

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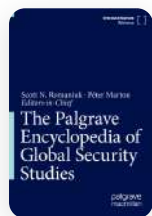
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Terrorists: A person who is using unlawful violence in order to achieve political aims

Universalistic: Relating to the whole

Replete: Well supplied with something

Introduction

Women and terrorism are complex realities. There are different strands to this relation. It cannot be straitjacketed. Terrorism is creating fear in the minds of others. It is a power-

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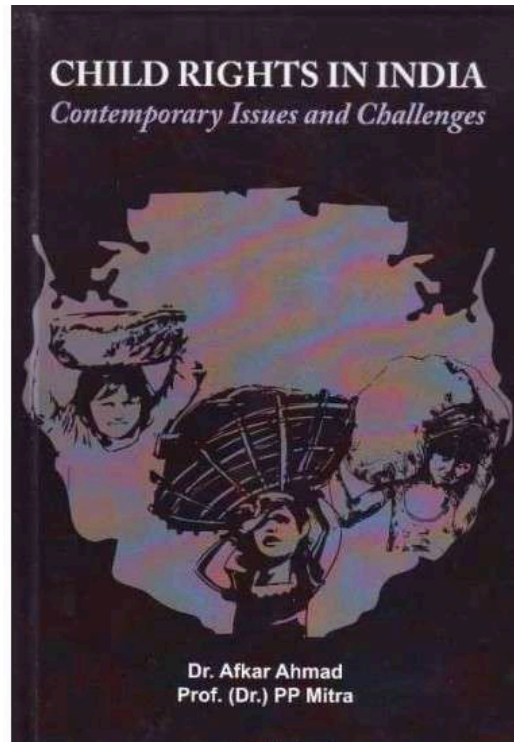
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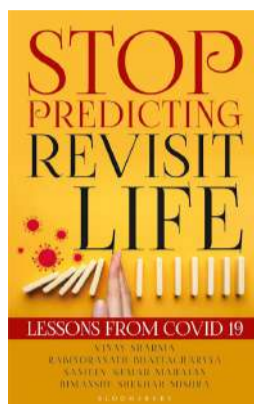
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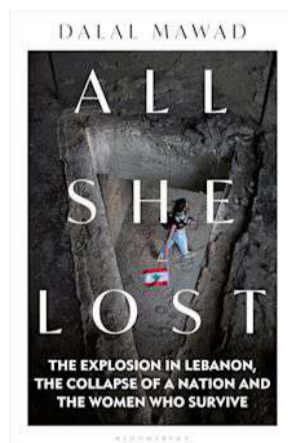
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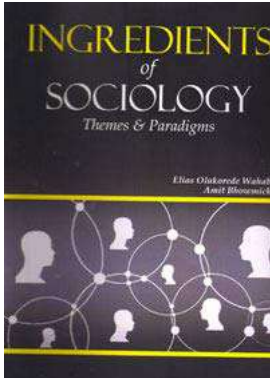
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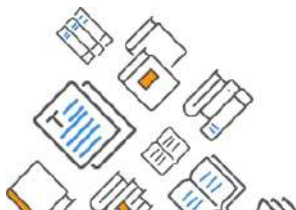
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SOCIAL CHANGE & THE MARGINALIZED: THE CASE OF THE QUEER COMMUNITY

January 2020

Authors:



Anirban Banerjee
University of Burdwan

References (13)

Abstract

The queer groups in India are a marginalized lot. Since colonial times, homosexuality has been outlawed by the British through the incorporation of Section 370 in the Indian Penal Code. The objective of the present paper is to study the struggles of the LGBTQ community to remove the stigma of criminality on them.

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The University of Burdwan

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January 2019

Conference: 45th All India Sociological Conference(27-29 December 2019) - At: University of Kerala, Thiruvananthapuram, Kerala, India

Authors:



Anirban Banerjee
University of Burdwan

Citations (1)

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Abstract

The present paper seeks to focus on the problems of nation building in India with special reference to Kashmir. Since the 1990s, Kashmir has been rocked by civil unrest .It ebbed and flowed with the change of government at the Centre. The present government has abrogated Art.370.It has deprived Jammu& Kashmir of the special status which they enjoyed all these years. What will be the implications of this decision on Kashmir 's relationship with India? The author has employed Marxian dialectics as the methodology for study.

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Agrarian Structure & Social Transformation**Convener: Prof. Naresh Bhargava****PROBLEMS OF NATION BUILDING IN THE POST LIBERAL ERA:****THE CASE OF KASHMIR****ANIRBAN BANERJEE****Professor of Sociology****The University of Burdwan****Life Membership No.LMI 1129****Email:abanerjee@soc.buruniv.ac.in****ABSTRACT**

The present paper seeks to focus on the problems of nation building in India with special reference to Kashmir. Since the 1990s, Kashmir has been rocked by civil unrest .It ebbed and flowed with the change of government at the Centre. The present government has abrogated Art.370.It has deprived Jammu & Kashmir of the special status which they enjoyed all these years. What will be the implications of this decision on Kashmir 's relationship with India? The author has employed Marxian dialectics as the methodology for study.

INTRODUCTION

On August 5,2019, the Government of India took the unprecedented step to abolish Art.370 .At one stroke it abolished the special status that the state of Jammu & Kashmir enjoyed till that time¹.This is a major political change in Kashmir since it joined India IN 1947 .Since the 1990s Kashmir has been the epicentre of civil unrest . The Indian Army has been permanently deployed in Kashmir to quell this unrest. This unrest has , till 2005, cost 40,000 lives². The objective of this study is to understand the implications of the abolition of Art.370 for nation building.

SIGNIFICANCE OF ARTICLE 370 FOR KASHMIR

To understand the significance of Article 370, we need to go back 70 years back to 1947.The British had decided to quit India. A considerable part of India was ruled by princely

states(Map 1) The collapse of British suzerainty meant that the 584 princely states were free to make their own decision to either join India or Pakistan territory of India. Sardar Patel , through his astute statesman 562 states to sign the Instrument of Accession³ .Five states Bhopal, Hyderabad and Junagadh , initially refused to be integrated through a combination of diplomacy and police

Like the above five states, the ruler of Kashmir, Maharaja Hari Singh, was a controversial ruler," a hero for some

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In book: Globalization and Social Change , edited by Prabhat Kumar Singh, 2021 (pp.43-61) · Publisher: Mittal Publications

Authors:



Anirban Banerjee
University of Burdwan

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Abstract

With the spread of Globalization, resistance to it has become an important social fact in the contemporary world. This chapter discusses one recent anti-Globalization movement , the anti-Sterlite movement at Thoothukudi , Tamil Nadu , in May 2018.

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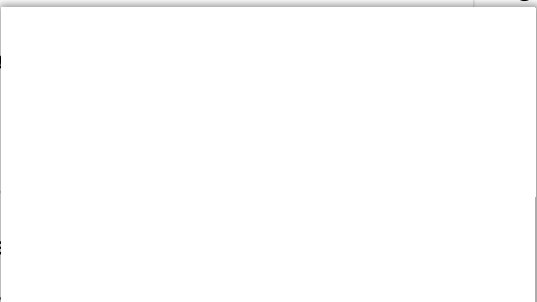
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Authors:



Anirban Banerjee
University of Burdwan

Abstract

In this paper I have made a comparative sociological study of terracotta panels on the walls of temples of West Bengal(India) and Bangladesh.I have followed Marxian methodology. Both primary data collected from various temples of West Bengal and secondary data on temple panels in Bangladesh , collected online, have been used in the study. The results show many similarities in society of both the Bengals depicted in medieval temple art .This paper is a contribution to Cultural Studies. The author chaired a technical session at the 20th International Annual Conference of Bharat Vidya Charcha Kendra , Burdwan (12th and 13th March, 2022) held online.

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